

The Christian Socialist

The Golden Rule Against the Rule of Gold

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Socialism in the Bible

By Rev. Edward Ellis Carr, Editor of the Christian Socialist

III

THE MECKNESS OF MOSES, THE MOST FAMOUS REVOLUTIONIST

"Knowing the terror of the Lord, we persuade men," said St. Paul. And we may not fairly "passover" the exodus of the Hebrews from Egypt without drawing a striking contrast between the pusillanimous, false interpretation of certain current religious teachings and the steel-spined truth of the Bible itself concerning the coming social revolution of which the Jewish exodus remains the most striking type.

I

THE RIGHTFUL OWNERS OF THE EARTH ARE THE MECK. "Blessed are the meek," said Jesus, "for they shall inherit the earth," the land. Matth. 5, 5. A thousand years before the time of Christ, David said: "the meek shall inherit the earth (the land), and shall delight themselves in the abundance of peace." Psa. 37, 11. "The meek shall eat and be satisfied," (they shall have enough and be spared), is the promise of Psa. 25, 21.

Viewed from any angle, it is evident that these strange, antithetical promises concerning the meek inheriting the earth have not yet been fulfilled; and it was the statement of Jesus that no yod or tittle of the Law should pass away till all were fulfilled. The most glorious of the Old Testament prophecies are either wholly false or else they are yet to be fulfilled on earth and fully realized by mankind. What if the faith of a sin-blinded world is yet to be made clear and strong to modern minds that "holy men of old spoke as they were moved by the Holy Spirit" by the demonstration of their prophetic power in complete fulfillment? And the strangest paradox of all is that those who call themselves "believers" in the Bible, as a class, have no faith whatever in the literal fulfillment of the many Bible promises of a world-wide social revolution to be followed by the universal reign of peace, plenty and glory, whereas millions who call themselves unbelievers do expect the complete victory and everlasting reign of righteousness and joy on earth.

"When the Son of Man comes shall he find faith in the earth?" Yes; TEN MILLION MEN are now voting and sacrificing for their faith in the prophecies of Israel and the teachings of Jesus, while most of them scorn what they have been led to understand to be the Jewish and the Christian religions; whereas, hundreds of millions who profess to believe both Moses and Jesus have no faith whatever in these glorious Bible promises!

The average "atheistic" Socialist has more faith in the substantial fulfillment of Bible prophecy in human institutions than has the average "orthodox" Jew or Christian. More than ten million Socialist voters, representing at least FIFTY MILLION men, women and children, have declared that THE MECK SHALL INHERIT THE EARTH—is it not high time for the professedly religious people to "fill into line?"

II

WHO ARE THE MECK? The word in the Hebrew is meek, from meek. In the Greek it is from meekness. The meekness is used by both Greek and Jews, in the

same; depressed, browbeaten, afflicted, oppressed, poor, suppressed, patient, needy, gentle, humble, NOT SELF-SEEKING.

There is only one class of people in every age and nation throughout all history to whom the above definitions apply—THE WORKING CLASS. They have been as gentle, docile, patient, submissive as work-horses. They have been content to labor their whole lives away creating luxury for others while they got less on the average than was necessary to keep themselves and their families in physical strength and comfort. All they have ever insisted upon was A CHANCE TO WORK for a mere living. They have produced the luxurious foods and eaten scraps; they have made the fine clothes and worn shabby, shoddy, coarse and ugly garments; they have built the beautiful homes and palaces and lived in caves, huts, or dark, insanitary flats; they have constructed the roads, hammering them hard and smooth as a floor, but they never had a vehicle fit to ride upon them; they have made the papers, books and pictures, they have taught the schools and preached the everlasting Truth but they have never had wealth enough to make their children a human chance in life; they have fought the world's wars, dying by the millions on bloody battlefields, mere cats-paws to pull chestnuts from the fire for others; they constitute THE MASSES OF MANKIND who have ever been compelled by force and fraud to serve and fight for the few. They have been "browbeaten," "oppressed," "suppressed," "depressed," "afflicted," "poor," "needy," "all too humble," and "patient" beyond all reason. BUT THEIR DAY IS COMING. They shall "inherit the earth" in God's good time. NOW THE JUDGE STANDETH AT THE DOOR, and "the day of the vengeance of our God" is at hand.

III

"The meek will He guide in judgment, the meek will He teach His way." Psa. 25, 9.

The God of nature has been "guiding" all along the bloody, tear-wet trail of human progress. He is "teaching" the meek His way and compelling them to learn the lesson once for all.

The scientific Socialist does not unduly condemn the master class. He recognizes the fact that while the world was an uncultivated wilderness, while men were isolated into petty tribes and nations and forced to make their living by individual, hand-tool methods, the strong, cunning and selfish would naturally subdue and rob the others; that not until power machinery, including railroads, steamships, the printing press and electric communication had broken down the "walls of partition" and made the world one, could the brotherhood of man and general justice become the rule on earth. He knows what we have elsewhere elaborated, that cannibalism, chattel slavery, feudalism, wage-slavery and capitalism were necessary steps in the evolution of human solidarity; that mankind had to be grooved in the "Mills of Mammon" before it could be made ready for universal co-operation; that mutual understanding, sympathy and WORKING CLASS LOYALTY could only come out of a common slavery, want and misery; that collective production and social interdependence would only be wrought by stress and need, and

that collective ownership, control and universal peace, plenty and opportunity could only result from THE FULL REALIZATION OF A COMMON NEED.

And now the whole world is awaking to a terrible realization of the crime and misery of capitalism; every nation is in the throes of the social revolution which machinery has caused; everywhere the "soldiers of the common good" are increasing in numbers; the thrones of mammonism are tottering all over the earth, and the day of deliverance is at hand—even "THE TIMES OF RESTITUTION" which God hath spoken by the mouth of His holy prophets since the world began." Acts 3, 21. All the ancient prophets and all the "signs of the times" indicate that SOON "the meek shall inherit the earth."

IV

A MOST NOTABLE EXAMPLE OF MECKNESS. "Now the man Moses was very meek, above all the men which were upon the face of the earth." Numbers 12, 3.

The biography of Moses is the most dramatic and glorious the world has ever known. Born of slave parents, through strange circumstances he was adopted by the King's daughter and became "learned in all the wisdom of the Egyptians" who at that time surpassed all the rest of mankind. Not only did Moses distinguish himself in the schools, but tradition reports that he was a successful military chieftain wearing the medals of victory won in campaigns of the Egyptian forces against Abyssinia and other countries, and that he was recognized as heir-apparent to the throne by the grateful king and country because of his learning, statesmanship and skill in war. Yet he freely gave up all this "glory" to aid his slave kinsmen to obtain deliverance and to realize the Abrahamic promise in possession of the land of Palestine. He was disillusioned by Pharaoh's corrupt court, disappointed with the brutal, bloody glory of war, disgusted with the tyranny and crimes of the government from which he could see no hope of real reform, and at last determined to cast his lot with the afflicted, struggling slaves. Doubtless this noble determination cost him years of painful thought and many sleepless nights; the temptation to cleave to princely luxury, power and glory was strong and the battle heart-breaking; but finally he conquered, "choosing rather to suffer affliction with the people of God" (the poor, see James 2, 5) than to enjoy the pleasures of sin (paid for out of the fruits of injustice) "for a season." Heb. 11, 25. It required a soul of royal strength and honor to make this self-sacrifice. Moses was no self-seeker, and no weakling. He lived, labored, suffered and fought for others, but his justice was sometimes grim and terrible, as we shall see.

At first he tried to hold his position at court and use his influence for the uplift of the people. In this he failed, for the rulers are decidedly "class-conscious," and he met with fierce opposition and suspicion. Nevertheless he persevered in his efforts to organize the slaves until, one day taking sides with a slave who was being beaten at his work, he slew the cruel Egyptian task-master—"boor"—and hid his body in the sand. (Yet Moses was the meekest man in all the earth!) News of this violent "treason" to the master class having reached Pharaoh and his "nobles," Moses was forced to flee from their vengeance. Ex. 2, 11-15.

In the desert of Midian some rough men were monopolizing a well and preventing the daughters of the priest from watering their flocks, even after they had drawn the water but when the "very meek" man Moses came along he indignantly took the part of the

girls and forced the ungallant men to get out of the way.

After forty years in Midian, during which time he was evidently in touch with and command of the Hebrew liberty organization through Aaron and others, during which period the old king died and a new one was enthroned, Moses returned to Egypt according to God's will, to conduct the struggle personally. We must pass briefly over the ten plagues, which Moses as God's instrument brought upon the Egyptians, to notice three startling things for a "very meek" man to do, even to the Egyptians, or the master class.

Moses was the messenger—and INSTRUMENT, who can doubt it?—of God in the destruction of the first born of every Egyptian family. Ex. 12, 12 and 12, 29-32. Whether this was civil war or organized, wholesale, secret assassination, the Bible would have us believe that it was the will of the God of Moses that the "angel of death" should visit the Egyptian families to teach them their needed lesson with regard to the liberation of their long-exploited slaves.

Moses was not so weakened by meekness that he hesitated to do the worst that the class war required.

Also, this "meekest man" in all the earth without scruple "spoiled the Egyptians," the master class, by "confiscating" all the wealth that the Hebrews could carry. Ex. 12, 33-36. Doubtless he realized that the slaves had produced that wealth and far more, and that therefore it rightfully belonged to them. The working class of every country will make short work of the problem of "how to get possession," if the master class resists until there is a dead son, brother or husband in every home. A bloody revolution means wholesale confiscation. Let us settle the matter by peaceful discussion and legal purchase, if we can.

Again, at the Red Sea, the rod of the meek Moses waved the whole Egyptian army to destruction. And Miriam and her jubilant choir sang "the song of Moses":

"I will sing unto the Lord, for He hath triumphed gloriously,

The horse and his rider hath He thrown into the sea."

Not only was "the very meekest man in all the world" a relentless avenger of his people's sufferings under the master class, but he was a consuming fire against traitors in his own camp. While he was praying and meditating on Mt. Sinai preparing the Tables of the Law, the newly-freed slaves were dancing naked in licentious pagan ceremonies before a golden calf which they had made, and planning to return to Egypt. In other words, there were traitors and weaklings and fools in the camp of Israel. And when Moses heard and saw the treasonable idolatry and cowardly plans, he called to his most faithful followers, "WHO IS ON THE LORD'S SIDE?" And they killed three thousand of the unfaithful Israelites that day! Stern "discipline" indeed.

And finally this meekest of all men, Moses, for love of his people, made the supreme sacrifice and DEFIED JEHOVAH HIMSELF in behalf of Israel. It is a poor specimen of a man who would not die to save his people; and St. Paul was even willing to be damned forever if that would save Israel, but Moses was determined to be damned, UNLESS ISRAEL WERE SAVED.

Returning to Mt. Sinai after punishing the idolatry and treason of the unfaithful with such severity, Moses approached God in prayer with great fear and trembling. He knew God then as King and Judge only, not as Father like Jesus afterwards did; and his soul quaked lest God's wrath should burn the foolish, idolatrous Israelites up. And Moses grovelled piteously, yet with sublime defiance, before God, as he brokenly uttered the most striking prayer that ever fell from human lips:

"O God—this people—have sinned—a great sin—and have made them gods—of gold;—yet now—if Thou wilt forgive—their sin;—if not—blot me—I pray Thee—out of the Book—which Thou hast written."

How God must have laughed with pride and joy, and how He must have loved Moses then! It was the most Godlike moment in the life of Moses—he then and there became a true

Son of God, for he wholly surrendered self for time and eternity and sunk himself deep out of sight in his love for Israel.

"He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" John 4, 20. "God is love; and he that dwelleth in love dwelleth in God, and God in him." John 4, 16.

Perhaps God especially loves and pities and glories in the "atheistic" Socialist who believes better things for the human race than the professional worshippers of God. Perhaps He laughs with joyful approval when a race-loving man denounces a God whom he has been taught (falsely) to be unjust, arbitrary, shortsighted, and cruel. Perhaps when such an "atheist" finds that the true God of Moses and of Jesus is A JUST GOD, THE GOD OF THE MEEK, THE SAVIOR OF THE WORKING CLASS, THE REDEEMER OF THE POOR, he will find that he has, after all, been loving Him, believing in Him, hoping in Him in his heart all the time; and that it was only a false and foolish caricature of God that he had so justly and contemptuously renounced.

There are doubtless many who do not know God whom God knows and loves right well. The meekness that even defies God in the interest of humanity is a thing divine. It is strength, not weakness.

Many a minister and other thinking Christian has had a terrific heart-struggle over the dogma of eternal pain, until he could not bear the idea because of his growing love for mankind; and at last, with a breaking heart, he has defied God (as he ignorantly thought) and refused eternal joy in the presence of eternal, hopeless pain. George Eliot, at a similar crisis in her life, sublimely expressed the feeling and determination of all such Godlike souls:

"Father, I choose.

I will not take a heaven

Haunted with shrieks of far-off agony.

My heart has grown too big

With things that might be."

So Moses refused a throne in Egypt in the presence of fiendish oppression and hopeless misery; so he refused the everlasting favor of God unless his people were redeemed, and so every true Socialist, every true Christian, and every true "soldier of the common good" refuses to make money by fraud, to fawn before wrong for position, or to live at ease in the midst of human agony. This defiance is certainly divine and vastly pleasing unto God.

Thus the meekness of Moses leads us through self-sacrifice, intrigue, murder, war, flood and fire for the sake of Israel; much more, if need be, for the salvation of the whole human race. For social emancipation is sure at any cost; when the people are educated, aroused and ready, there will be no lack of leaders; "the meek SHALL inherit the earth," and meekness is NOT weakness, but iron strength, flaming courage and glorious self-sacrifice.

By Godlike example, wise counsel, relentless punishment, fearless warfare and boundless faith in his cause and in his God, Moses, the meekest of men, led his people over the dreary desert of poverty and trial, through the smoke and flame and clash and blood of battle to the very border of the Promised Land "flowing with milk and honey" whose glories he beheld from afar.

COMRADES AND BROTHERS, THE GOD OF MOSES IS WORTHY TO BE OUR GOD, HE IS THE GOD OF THE SOCIAL REVOLUTION IN EVERY AGE AND LAND.

V

MEEKNESS IS NOT WEAKNESS. The working class, the masses, have the POWER whenever they unite their WILLS; and THERE IS NOTHING MORE TERRIBLE THAN THE JUSTICE OF LONG OUTRAGED PATIENCE. When the long-suffering people once arouse themselves they will consume their opposers with "unquenchable fire," they will sweep away all obstacles with a resistless flood.

There are not enough people who are rich or well-to-do to offer any considerable opposition to an aroused working class either on the industrial field, at the ballot, or on the field of

battle. And, while the revolutionary storm may be a long time gathering, because of the ignorance, patience and lethargy of the working class, when the people are once fully aroused and their long-pent-up indignation breaks, the storm will sweep every opposition swiftly from its path and clear our human sky for ages to come.

As Edwin Markham says in "The Man With the Hoe," concerning the long outraged, suppressed, imbruted workman:

"O masters, lords and rulers in all lands,
How will the Future reckon with this Man?
How answer his brute question in that hour
When whirlwinds of rebellion shake the world?"

How will it be with kingdoms and with kings—

With those who shaped him to the thing he is—

When this dumb Terror shall reply to God,
After the silence of the centuries?"

Whether the revolution shall be by peaceful, legal methods or by the wild flame of war depends wholly upon the course pursued by the master class. And candor compels us to admit that the present injustice, intrigue, political corruption and persecution of organized labor does not give much hope of a peaceful solution. The Socialist movement the world over proclaims its purpose to settle the revolution by peaceful means if possible; it offers to purchase the holdings of capitalism; but if the masters continue to appeal to force—they must bear the consequences; for the MEEK, not the greedy, ambitious grafters and tyrants, shall surely inherit the earth and that before long.

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W. D. Oursler of Pennsylvania wants ten copies per week for ten weeks. He says, "I am using the Christian Socialist in Sunday School and want to get others interested in it."

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Address the Christian Socialist.

\$500.00 REWARD

to any person, who will find

Aini Tuominen

AINI TUOMINEN

and secure for our representative a personal interview with her, the undersigned committee representing the Finnish people in the United States will pay a cash reward of \$500.00 at once on identity being established by such personal interview. And in case she is dead the same reward will be paid for information establishing such fact.

Aini Tuominen, a Finnish girl, unable to speak English, 19 years old, dark brown eyes, dark hair, dark complexion,

scar on forehead at hair line, came to America in August, 1910, stayed with aunt at Mansfield, Mich., two months and came to Chicago in October with O. E. Tanner, partner in firm Finnish-American Tailoring Company, 2810 North Halsted street, Chicago; lived with N. J. Ahlman, 1107 Grace street (a member of said firm), for two weeks, left his home at noon, November 11, 1910, ostensibly to mail letters in a mail box on street near by, was wear-

ing a blue three-quarter length coat, dark blue skirt and muffler over head, leaving all personal effects, giving no intimation of intention to absent herself from friends, has not been heard of since by any acquaintances. Has a brother in Michigan, parents living in Finland.

All circumstances indicate that she was kidnaped or by other unlawful means induced to absent herself.

Above cash reward is now in the hands of undersigned committee.

J. MAUNUS,
N. J. AHLMAN,
T. L. HYTINEN,
J. W. SARLUND,
HERMAN LOUKO,
Special Rescue Committee.

Address Herman Louko, secretary,
205 West Washington street, Chicago,
Ill.

The above tells the sad story of the loss of Aini Tuominen. But her case is only one of thousands that occur in America every year. Thousands of fresh young girls from foreign lands are captured at New York, and on their way from New York to western cities. The toll taken by Chicago criminals is terrible.

These girls are taken to brothels where they are raped without

mercy by rich devils who pay high for the privilege, then they are kept in prison to have their tender bodies made merchandise of in the most horrible business known to wicked men. Some of them are shipped to foreign lands, even to Egypt and Turkey. Among them are many American girls; for no girl is safe on the streets of cities that are run for profit.

Mother, father, YOUR CHILD MAY MEET THIS FATE; and, besides, innocent Aini Tuominen is as precious to God and others who love her as your child is to you.

There are many startling books on white slavery—but books will not stop it. They can only ring the alarm. The people must arise and overthrow the capitalist system which inspires such damnable crimes for profit. There is no hope for a real human society while capitalism lasts.

"For in the great marts where Mammon strives
The cheapest of all things are human lives."

The Short Story

A ROBBER'S CONFESSION—AND ANOTHER'S

By James L. Smiley

For several months past the beautiful suburban village of Greenwood Park had been terrorized by robbers.

The situation was daily growing worse. Women and children dared not venture any distance from home; while the men could only move about in groups, and fully armed.

In vain had the mounted police endeavored to run down the marauders, or locate their hiding place.

The victims of these bold bandits could not give but little clue to their identity; the robbers would appear in such unexpected places, cover with their revolvers, seize the valuables and then disappear as by magic. The suddenness of their work mystified everybody.

This much only was known: their leader was a man of phenomenal cunning and courage, who inspired his band with these very same qualities.

To capture the arch-outlaw, therefore, became the one absorbing ambition of the community; this was deemed the one thing needful to disperse the whole gang.

And so, an extraordinary plan was set on foot. A special force of eight skilful detectives was engaged, the rich men of the place contributing most liberal sums for the capture. They considered it a good investment to have this land-pirate once securely behind the bars.

But the attempt at first amounted to nothing but a drawn battle of equal wits. Superior detectiveism was neutralized by superior robberism.

At length a trap was devised after this manner: An article was published in the local newspaper that on the following Thursday a party of New York ladies would tour the neighborhood, and would be received in the afternoon at the home of the Honorable John Wilson. The party would consist of six young ladies in company with Mr. and Mrs. Alcæus Astor. The first automobile would be driven by Mr. Astor; the second by Miss Grace Vanderbilt.

As a bait to the robbers, it was stated that the visitors had been warned of the danger lurking in the vicinity, and in consequence would take the precaution to keep their cars always together and travel only by daylight. Under such circumstances the ladies had every confidence in Mr. Astor's discretion.

Any one familiar with the locality could easily figure, from this society news-item,

about the time when the party would pass through Gulliver's Gorge. This was a favorite haunt of the robber band, being twilighted by the densely wooded hills on each side. To the north rose abruptly the steep crag known as "Mount Gulliver," from its facied resemblance to the figure of a rampant giant.

In careful preparation for this happy social function, each of the seven "ladies" had taken a clean shave, followed with a liberal application of talcum powder. Their "hair" was dressed in the height of fashion; their fingers sparkled with jewels. But of all their elaborate toilette the most important article was concealed beneath the folds of each one's dress bosom—an automatic revolver of the latest pattern.

A gay and "expectant" party it was, which thus set out for the "reception." Every pulse beat more rapidly as the "honk," "honk" sounded like the bugle call to battle. The tourists traveled along leisurely, as if bent on sight-seeing. Comedy, blended with possibility of tragedy, added considerable zest to the gay excursion.

As the party approached Gulliver's Gorge, the general conversation narrowed down to a dialogue between the two drivers, whose cars were now running abreast. Mr. Astor's deep base sounded quite a contrast to the treble tones of "Miss" Vanderbilt. She had just given vent to a clear ringing laugh which echoed over the rocks, when the sharp report of a pistol rang out on the right, then another on the left, and a stern voice in front shouted "Halt!" as a bullet whistled over their heads. Immediately four masked men surrounded the party with cocked revolvers and demanded "hands up!"

Mr. Astor promptly obeyed, covered by the robber-chief. But the ladies crouched in their seats, "Mrs. Astor," the stoutest, swooning, the others apparently shaking with fear. Only Miss Vanderbilt had sufficient command of her voice to shout out:

"If you robbers," she cried, "have one spark of manhood left in you, you will respect the lives of women. Help me to save this fainting woman, and you may have our money."

"Help her, Jack and Bill," commanded the chief, as he noticed the heavy swooning form about to fall from the car. "I'll keep the man in order."

The two robbers addressed, gallantly rushed to the rescue and placed themselves under the fainting lady. Immediately they felt two stalwart arms press them to the ground, while Miss Vanderbilt fell on top of all, pinning them under. Quick as a flash, the other five whipped out their revolvers and a lively battle of bullets ensued.

But the odds were against the robbers five to two, and in a short time, the chief's revolver was literally shot from his hand, while his companion fell with an ugly wound over

his eye. They were quickly overpowered and handcuffed.

It was a day of sensational triumph when the chief prisoner was brought into court. All business in the town was suspended. Everybody took a holiday. The court room was jammed to the door.

The eager crowd waited impatiently for the arrival of the handcuffed criminal. At length the measured tread of the guard is heard and all necks are craned to get a look at the arch-enemy of human society. He enters, amidst breathless silence. Then involuntarily a murmur of admiration sweeps over the whole assembly. The prisoner stands erect, six feet four inches tall; there is no sign of intimidation or bashfulness; his splendid physique and open countenance invite universal wonder.

When brought to the prisoner's box, he looked straight at the judge. In fact so fixed and penetrating was his gaze, that that dignity was almost stared out of countenance.

The indictment being read, the prisoner pleaded "guilty," asking that he might speak in his own defense. This request was granted.

"Gentlemen," he began, with but a slight quaver in his voice, "I confess I am a highway robber. I was trained to such a life from early boyhood. My parents died when I was a baby and so I was thrown upon the cold charity of the world. I was taught that life is a grand scramble; that to the victor belong the spoils.

"So I learned to use my wits to exploit my fellowmen. My environment made me a highwayman, as that of some capitalists makes them high-handed gamblers. The difference in circumstances makes the odds against me, both in cash and respectability.

"However, you see me here, the product of modern competition, convicted by the same law which condones the larger robbers.

"Don't think me, then, a heartless villain. I am not. Often have I been aroused to pity for my victims. While I have never shed crocodile tears, I have often dismissed a victim with a goodly portion of the booty which I had intended to appropriate.

"In conference with my band, I determined to conduct a highway robbery on an honorable scale.

"Yes, you may smile, gentlemen, but we robbers are not altogether devoid of the sense of honor.

"And so we adopted the following rules:

"1. To do physical injury to no man, unless absolutely necessary.

"2. Never to take the whole booty, but to leave about one-fifth to the victim. (Many of those whom we robbed, anyway, were less competent than we in the proper use of money.)

"3. We would give a certain percentage to charity and religion. (The minister of the local church will now know where the frequent anonymous donations came from.)

"Now gentlemen, wherein do we robbers differ from the average commercial man today? These three humane rules are copied from the practices of modern society. There is this difference in our favor: We candidly profess to be robbers, while the predatory capitalist professes honesty. The mill owners appropriate all the advantages of modern machinery, keeping four-fifths of the earnings of the operatives and leaving them but one-fifth, just enough to keep the wage slaves in physical condition to serve their masters.

"And here, Judge, I rest my case. You will see that, in all my robberies, I have simply copied the Capitalistic System. I plead 'guilty,' but in company with all human society. My methods are only more romantic and picturesque."

The prisoner ceased. A profound silence followed. The Judge hesitated awkwardly.

And then was sprung a most unusual scene. The richest man in the place, owner of a large cotton mill, arose and broke the silence thus:

"Your Honor, you will kindly pardon my extraordinary action in thus interrupting court proceedings. But this is a very unusual, an unprecedented situation. Virtually the whole community is today sitting in judgment upon a notorious highwayman. And he deliberately turns the tables by sitting in judgment upon all of us.

"His words sting. His charges are cutting. He claims to be as honest as are we.

"Resentment is our first impulse. Yet, to be candid, we must admit some truth in his recriminations.

"I have often felt that our present system of commercial competition is fast becoming more and more predatory. I wish I could change it. My conscience would be clearer. My whole life would be more comfortable. But individually I can do nothing. I am a fellow-victim of competition with my employees. I must continue in this scramble of life, until humanity finds a better way—a social revolution. I long for such a revolution—bloodless, scientific, constructive.

"In the meantime I wish to employ this self-confessed robber. He is a No. 1 man. If you can make his sentence simply a financial one, I will see that it is paid in full. Then I will put this man in training to succeed one of my foremen who is about to retire. Don't be startled! Such a predatory system as ours can easily absorb such a man, and without a shock. For him it is an advance movement in the evolution of character, from law-breaking to law-abiding. Then, I trust, his next step will be upward with all human society, into that blessed era when law and justice will be synonymous terms."

HELP THE MEXICAN REVOLUTIONISTS

By J. Menke

Francisco I. Madero became leader of a portion of the Mexican insurgents as the result of his defeat by Diaz when he ran for president—because of his extreme wealth and nobody else at that time assumed the position.

Madero was absent from Mexico during the early stages of the rebellion. He could not be found until a large force of the insurgents captured several towns. Not a federal soldier was in that part of the country where he joined the troops.

He took leadership as a result of his financial standing. He was not entitled to it because of his bravery. He is always beyond gun range during battle, like all brave (?) generals.

By calling himself provisional president he violated a tacit agreement existing between himself and the Junta.

Any Mexican fighting or passive had as much right to the title as he.

Most of the success of the insurgents has been won without his aid. In fact, he impeded many advances, which brought discension among the ranks. The fall of Juarez came in spite of him.

He permitted General Navarra to escape after this monster shot 35 insurgents who were captured in the fight.

The insurgents demanded him court martialled but Madero would hear of no such a thing.

He is not a friend of liberty and equality and would, had he the chance, put his own men to the sword.

The liberal party know his private and public life and don't hesitate to denounce him.

All liberty loving people who would like to help these poor helpless slaves can do so by sending whatever they can to Flores Magon, 519½ E. Fourth St. Los Angeles, Calif.

Comrade Menke and many others claim that there is a real revolution going on among the

common people of Mexico which Madero, being an Aristocrat, is anxious to hinder by compromises that mean failure. To place the Madero government on Diaz's throne would only be a change of capitalist masters and would do no great good to the people in general.

Meanwhile the daily papers report that rebel generals in both the southern and northern parts of Mexico are still active despite Madero's treaty of peace with Diaz. It is clear that affairs will be unsettled for some time in Mexico.

SAGAMORE SOCIOLOGICAL CONFERENCE

The fifth annual Sociological Conference at Sagamore Beach, Massachusetts, will convene June 28-30 under leadership of its president, George W. Coleman, 348 Congress St., Boston, to whom requests for further information should be sent.

PROGRAM

Democracy in the Household.

Address—Prof. Lucy M. Salmon, of Vassar College.

Discussion—Prof. Walter Rauschenbusch, D.D., of Rochester Theological Seminary.

The Public Conscience as to Matters of Sex.

Address—Mrs. Jesse D. Hodder, Superintendent of Massachusetts Reformatory for Women.

Discussion—G. Stanley Hall, LL.D., President of Clark University.

What the Socialists Have Accomplished in Milwaukee.

Address—Hon. Emil Seidel, Mayor of Milwaukee.

Discussion—Hon. Victor L. Berger, Member of Congress.

Scientific Management in the Churches.

Address—Shailer Mathews, D.D., Dean of the Divinity School, University of Chicago.

WARD'S MEETINGS AT YOUNGSTOWN

Reported by C. R. Denison

May 7-12 inclusive was an epochal time in the Socialist movement in this city, made so by the series of lectures delivered by our redoubtable champion, Rev. William A. Ward, the General Secretary of the Fellowship. The appended program represents the labors of a few of the comrades covering quite a period of time. Our efforts to secure access to the pulpits of the city at first met with very flattering success, but so soon as the forces of unrighteousness were once awake to the nature of the movement on foot they placed in our way opposition of every character. In two instances cancellation of our engagements were forced, but we were fortunate to find ministers, and people in and about the city who were willing and glad to hear the message.

No words that your correspondent could utter would too emphatically commend the inspired and inspiring efforts of Rev. Ward. He speaks with the mastery of the scholar and orator and with all the fervor and zeal of an old time prophet. We want to commend him to every center and people who want to hear the Christ message to humanity. His labors in this city and vicinity had value from two standpoints.

First, he gave to the non-Socialist church-goer a clear and succinct idea of the relation of the teachings of Socialism and Christ and the prophets, showing that there are no inconsistencies, but that Socialism is merely the acceptance and application of the Christ message to the life and problems of this great work-a-day world. And secondly, Rev. Ward very effectively succeeded in allaying the prejudice that has existed in the minds of certain of the comrades against the Christian Socialist movement. The first meeting was held in Warren, a nearby town, where a body of at least four hundred men, representing the Personal Work League, was addressed at the Christian church. And so true to the mark were the shafts of this address that Rev. Ward was at once secured for a return engagement. Our audiences in some instances were not large, but they were at all times intensely attentive and great good was done. Since coming to Youngstown, Rev. Ward has been secured at a number of adjoining towns. New Castle, Struthers and Mineral Ridge have sought his services, and we have every reason to believe that by the time of his next visit several weeks can be handily filled in within a radius of a few miles of this city. Youngstown welcomes Rev. Ward and his message of righteousness at all times and we hope to see and hear him soon again.

Comrade Ward gave addresses on Socialism at the Market street chapel, at the Epworth M. E. church, at the Wilson avenue M. E. church, at a union meeting of the churches in Lowville, held at the Presbyterian church, at the Science Hill school house and at the Hubbard opera house. Rev. Prosser also spoke at Hubbard May 19.

This success should encourage comrades everywhere to arrange Socialist meetings in churches.

BARBAROUS MEXICO

By John Kenneth Turner

Illustrated

Tells the TRUTH about Diaz and the American capitalists. Gives THE ACTUAL PICTURE of Mexican oppression. Shows the meaning of the MEXICAN REVOLUTION now going on. A TIMELY BOOK which YOU ought to read. Extra cloth binding, 340 pages, twenty-five engravings from photographs, price \$1.50.

Order of THE CHRISTIAN SOCIALIST, 56 E. Randolph St., Chicago.

BECOME A STOCKHOLDER

We would like for every reader of the Christian Socialist to become a shareholder in the Co-Operative Printing Co., which publishes the paper, and become a part of the concern. This would enable you to be present at the annual meeting, either in person or by proxy, to vote on all matters there considered, including the election of Directors. To encourage you to do so, we offer to all stockholders the Christian Socialist and all books which we produce at 50 per cent discount. And for a limited time we will make the following offer:

1 share of Stock.....\$10
Ten yearly sub-cards.....10

Total\$20
All for\$14

If you wish twenty regular (not special) six-month sub-cards in place of ten yearlies on this offer, all right.

The Christian Socialist, 56 E. Randolph St., Chicago.

BOOKS TO READ

Order of The Christian Socialist
56 E. Randolph St., Chicago

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PROGRAM OF CHRISTIAN SOCIALISM FOR CHURCHES. An address by Rev. Edward Ellis Carr, full of good suggestions. Especially good to hand preachers and church workers. Three copies 5c, 12 for 10c, 50 for 30c, 100 for 50c.

THE TEACHINGS OF SOCIALISM. By Rev. Wm. A. Prosser. Unsurpassed propaganda leaflet. Scientific, convincing. Four large pages. Two copies, 5c, 10 for 10c, 100 for 75c, 1,000 for \$6.

THE RELIGION OF LABOR and other essays, by Rev. Harvey Dee Brown, Ph.D. Besides the exquisite essay on "The Religion of Labor," this rare pamphlet contains a striking article on "The Seal of Poverty" and two excellent essays on "Spiritual Elements in the Socialist Movement." Thirty pages; 5c each, 12 for 50c, \$3.00 per hundred.

THE SOCIALISM OF JESUS. By Rufus W. Weeks. A scholarly and helpful exposition of the social message of Jesus. One of the best booklets to loan or give to religious people; 45 pages; 10c each, 5 for 30c, 12 for 60c.

THE ESSENCE OF SOCIALISM, by Wm. H. Watts, containing interesting and instructive articles on "The Philosophy of Socialism," "The Economics of Socialism," "The Co-Operative Commonwealth," and "Marx's Forecast," 10c each, 8 copies 50c, 20 copies \$1.00.

THE TORCH OF LIBERTY, a superb Socialist solo, by John Spargo, piano accompaniment by Platon Brunoff. 25c each, 3 for 50c.

WHAT'S SO AND WHAT ISN'T. By John M. Work. Answers many objections to Socialism in a vigorous, snappy way. Considered by many the most effective piece of propaganda for the price. Papers, 10c; cloth, 50c.

MEN AND MULES. By Prof. W. F. Ries. Sixty-three pertinent questions about Socialism answered in sixty-three pages in a spontaneous and striking style. More than a million copies sold. Excellent to break the ice with; 10c each, 8 copies 50c, 20 copies \$1.00, 100 copies for \$4.00.

Also **LIONS AND LAMBS, MONKEYS AND MONKEYETTES** and **HEADS AND HANDS**, by the same author, at the same price.

CONSTRUCTIVE PROGRAM OF SOCIALISM. By Carl D. Thompson, City Clerk of Milwaukee. A much needed book. Shows what Socialists are doing and can do in city councils, legislatures and parliaments. Only 15c. Get one sure.

PRINCIPLES OF SCIENTIFIC SOCIALISM. By Rev. Charles H. Vail. So clear, instructive, convincing that many declare it is the most useful Socialist book for the price. Paper, 25c. Cloth, \$1.00.

MAUD MULLER'S MINISTRY. By Rev. James L. Smiley. A sweet, well-written story of how Maud Muller DID marry the Judge after all, and how they suffered persecution and worked together for Socialism. Well worth the money. Paper 25c.

THE GOLDEN RULE REPUBLIC OR UTOPIA, by Rev. Wm. H. Randall. A clear explanation of HOW SOCIALISM-WILL WORK. 180 pages of good propaganda matter, paper, 25c, 3 copies 60c, 6 copies for \$1.

EDWIN MARKHAM'S POEMS, "The Man With the Hoe and Other Poems," and "Lincoln and Other Poems." \$1 per volume. Markham is by all odds the greatest Poet of the Social Passion in the World. His poems, both volumes, should be in every home. His greatest poems ought to be committed to memory.

THE CHRISTIAN SOCIALIST

Issued Weekly

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Twenty six-months subcards for \$2.00. Forty three-months subcards for \$4.00.

BUNDLE ORDERS, one cent per copy in bundles of ten or more, \$4.50 for 500 copies, \$2.00 for 1,000 copies.

NO BILLS FOLLOW THE CHRISTIAN SOCIALIST. If you get it REGULARLY, someone has paid for it. When your subscription expires we will notify you and STOP THE PAPER if you do not renew. If you receive a sample copy it is an invitation to subscribe at once.

Please do not send stamps for subscriptions or bundle orders above \$5.00. Do not send personal checks for less than \$10.00, as we have to pay cash on all checks, unless you add 10 cents for postage. We cannot be responsible for any money sent in letters. Use bank drafts, postoffice money orders or express orders.

EDITOR

Rev. Edward Ellis Carr
Home Phone Midway 2349

CONTRIBUTING EDITORS

Rev. W. B. F.	New York City
Rev. W. A. Prosser	Pittsburg
Rev. H. M. White	New York City
Rev. J. H. Wilson	Berkley, Cal.
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ROTATION IN OFFICE

Rotation is now an established fact. It was fought bitterly and unfairly. Some contemptible methods were used in fighting it, including veiled personalities and measures of censorship. But it won. It is a distinct victory of the membership over an entrenched bureaucracy. Next fall a number of "prominents" will step out of party office and remain out.—The Militant, Tyler, Tex.

"Do not whistle till you are out of the woods," comrade. "Rotation in office" is not yet "an established fact." Watch the distinguished gentlemen whom the Hallettsville amendment displaces twist about to secure reelection. Already we hear of a new referendum being started to kill the Hallettsville amendment. And there are other possible ways of evading the amendment. "Eternal vigilance is the price of liberty." Watch and be ready to sound the alarm.

TREMENDOUS CROWDS SEE THE CHILD WELFARE EXHIBIT

Including May 21, it was announced that 263,000 people had attended the Child Welfare exhibition at the Coliseum, in Chicago. The exhibit cost \$150,000 to gather and advertise, the money being furnished by certain rich people. They are to be praised for making such use of this money.

The exhibit is so elaborate that it defies description, consisting of concrete illustrations of bad housing, bad street environment, poor wages, poisoned milk and insanitary conditions generally, in which millions of children live and die; extensive illustrations by pictures and wax figures of the prevalence and cause of all sorts of diseases that especially afflict the poor, with such efforts as are being made to remedy them; and practical suggestions and illustrations of how to escape disease by fresh air, pure food, exercise, etc. The work of the churches and schools along these lines are especially shown. The booths containing these various illustrations and statistics line the vast Coliseum two and three deep, and it requires several visits to consider all of them fairly.

One thing which makes the affair so interesting to multitudes, and draws masses of people who might not otherwise attend, is the part that the various public schools and societies of social help are taking in the way of exhibits,

exhibitions, singing, etc. Boys' bands, girls' clubs, the boy scouts, the Y. M. C. A., etc., are represented in force and this brings many of their friends.

The exhibit is deeply interesting as such, and will be immeasurably helpful to many who will obtain better ideas of living, but the chief result will be the awakening of a social conscience in multitudes who attend.

A few of the rich are furnishing the money for the exhibit, but it has been remarked that very few of the rich attend. The middle class and the poor are present in great numbers and they are getting lessons in social responsibility that will tell in future years for the betterment of Chicago. If the Socialists themselves had planned the affair as a revelation of impossible capitalist conditions, it would not have differed greatly from what it is. It proclaims loudly and terribly in many ways the dreadful crimes, cruelty and hopelessness of capitalism. Public ownership and social responsibility are the only possible remedies for such frightful evils. No one can imagine the people enduring such misery, sickness and death from easily preventable causes if they owned and managed business for themselves.

WHY CHILDREN ARE BORN WRONG

"No child can be well-born," declares a placard at the Child Welfare Exhibition, "whose parents suffer from these adverse conditions: Lack of nutrition, overwork, fatigue, worry, excitement, poverty."

Another placard shows that whereas it costs \$900 per year to keep a family of five in physical health, \$600 is all that the average family of five receives. Therefore, **THE AVERAGE FAMILY SUFFERS FROM POVERTY, WORRY, OVERWORK, LACK OF NUTRITION, INSUFFICIENT CLOTHES AND UNHEALTHY SURROUNDINGS AND THE AVERAGE CHILD IS BORN BLIGHTED AND STUNTED IN MIND AND BODY FROM BIRTH.**

The system that has caused these inhuman, insane conditions must perish and give place to social ownership and control of the wealth which the poor produce. **THERE IS PLENTY IN THE WORLD** and the Socialist declares that the working people shall have it.

Under Socialism children will be well born, because they will be born of love, not lust or greed, of well-nourished, rested, unworried parents; therefore a few generations of Socialism will produce a race far superior to what we now see.

This exhibit demonstrates a great and startling truth: **FOR THE CHILDREN'S SAKE WE MUST REVOLUTIONIZE THE WORLD.**

Rev. W. A. Prosser's article on the prophecy of Hosea (on the Sunday School page) is instructive and thrilling. The Bible surely belongs to the Social Revolution.

JOIN THE PARTY

Every one who is truly a Socialist ought to join the Socialist party. Get in and help work. If it is not exactly what you think it ought to be, get in and help make it right; for, through the referendum, the rank and file can make it what they will. It is the only party in America which the rank and file can directly control by means of the referendum. And the more "people of the right sort," like yourself, who come into the party the better it will be.

To vote the Socialist ticket does not make you a party member. It is necessary to join a party local and pay dues. If there is no local in your vicinity, start one.

ADDRESS BY C. B. HOFFMAN

The regular monthly meeting of the Chicago Christian Socialist Fellowship will be held at Masonic Temple, Sunday afternoon, May 28th, at 2:30 o'clock.

Editor C. B. Hoffman, of the Chicago Daily Socialist, will give the address. Subject, "The Philosophy of Socialism." All are cordially invited. All members are urged to come and bring their friends.

A GREAT PROPOSITION

By Harvey P. Moyer

It was unfortunate that the Christian Socialist was compelled to take up an unpopular fight at the crucial time of changing into a weekly publication. But as a Christian paper, and looking forward to the ultimate good of the great Socialist movement, we could not do otherwise. We are very glad to receive the most encouraging words from many of our comrades, Christian and Materialists, from Maine to California, endorsing our fight for a better, broader Socialist Party. Comparatively few have condemned our action.

We have the utmost confidence in our editor, Comrade Edward Ellis Carr, both as to his absolute integrity and Christian character, as well as to his superior ability for this special work. We do not believe that there is an abler man in the movement today than he, nor one more fitted for the great task of purifying the present Socialist movement and socializing the great Christian movement. Having been more closely associated with him in a business and social way for the last six years than has any other man, I feel I can vouch for his honesty of purpose and for his great sacrifice for our Cause. While his fight for purity in our Party has made him enemies and has called forth merciless condemnation, vituperation, and slander from those who have been hurt and from others who misunderstood or are ignorant of the real facts, we firmly believe the future will prove that he is in the right now as he was before when so prematurely condemned by the same ones who censure him now.

Comrade, let us now stand by our brave editor and the Christian Socialist in this great fight for righteousness and a chance for a greater growth in the Socialist Party. Let us openly and boldly declare that, as the Socialist movement is the greatest and grandest movement in the world today, we will not permit, without protest, any individual or any number of individuals to contaminate it officially with their debased personal ideas and practices of morality. If Socialists do not want to see such unpleasant exposures, then let them repudiate and retire those responsible for such conditions; as fortunately the Hallettsville amendment will now do—the first great victory in this fight.

Said the Daily Socialist, May 8th, 1911: "Judge Petit would rather have the stench of the closed sewer kept from the public as much as possible, rather than give it an opportunity to rise from an open gutter, forcing an aroused public to seek immediate remedy."

If this is true of Larrimerism, why not much more so of the impurities in our own party? It is far more necessary to let the light into our own movement and make it as clean as day. It is only in this way that we may hope to keep the Socialist Party and movement clean and command the respect and the following of all good men.

We believe there is no greater power in Socialism today than the Christian Socialist to bring these facts home to the millions of Christian people. And we believe it will be but a short time until all Christian people will accept the principles of Socialism if we can get our paper in touch with them. We ought to have 50,000 circulation before this year is over and we believe there are enough real earnest Socialists to see that this is accomplished long before the year is up if we can once get them to realize just what such a circulation would do for the Socialist movement. Indeed, if we could but fire every Socialist heart with the awful responsibility of the present wrongs and woes because he is not doing all he can to end them through Socialism, this would be accomplished in a month's time.

We therefore pledge you, Comrades, all the power and all the means at our command, our own and whatever you intrust to us, to further the great cause of Socialism. We shall make this paper as clean and strong as it is possible to make it. We hope and believe, since the extensive agitation for purity in the party has now been aroused, that it will serve to purify it. We must give this cause the best of our efforts.

tional, shall cease to use the party machinery, party press, and party funds and influence to propagate an adulterated Socialism, we shall continue to protest with all the power at our command. While it is our special mission to forward with all our might, in season and out of season, the cause of Socialism and the Socialist Party among the churches and Christian people, we shall everlastingly insist that this Socialism shall be clean and fully worthy of acceptance by all good people.

We repudiate with indignant contempt that as Christian Socialists we are merely "cats-paws" to draw unwary Christian people into the quagmire of atheism and immorality. And we conscientiously and honorably claim and shall preach with all our powers that we are calling all good men to the help of the Lord in establishing His kingdom on earth. To this end we cannot but insist that the Socialist movement must be all that we claim to these people.

Comrades, we believe the cause of Socialism presents the very best investment for time and eternity. We do not believe that you can find a better opportunity to make your money count than in helping to build up this Christian Socialist propaganda plant.

We want to publish a larger and better paper. We cannot begin to do what we ought to do without a sixteen-page weekly. We have contributions on hand and planned for to supply the different departments for a year. It is a misfortune not to be able to place this valuable propaganda material into fifty thousand Christian homes weekly and into the home of every minister, priest, and Sunday school superintendent in the land.

We want to publish a series of Christian Socialist pamphlets articles similar to the A. B. C. of Socialism, which are now about ready for the press. We need them badly in our propaganda work. We want to publish a number of splendid Christian Socialist books now ready and waiting only the means to enable us to get out the plates. There is great need of these books to offset publications antagonistic to real Socialism.

We have plans which we believe would give the Christian Socialist a circulation of 50,000 by the end of the year and fire the Christian world with the conquering spirit of Christian Socialism if we had the financial means to do it.

And, Comrades, it would not require much effort to do all this. We have no expensive office force, no extravagant salaries are paid, there is no waste anywhere. Every cent is made to count for the best in the work of distributing our papers and literature.

If we had \$5,000.00 cash now, we believe we could reach our goal this year, because, with a substantial foundation back of us we can make every feature of our work self-sustaining.

It is up to you, Comrade! Will you help us to magnify our work and quadruple our influence this year? We do not believe any other propaganda work can show such a large per cent of converts in proportion to the amount of money invested. The proportion will be greater in the future than in the past, because the Christian Socialist is now a weekly and has a field five times as large as it had four years ago. There are various ways in which you can help in this work:

1. You can secure subscribers and in a comparatively short time double our subscription list and more than double our field of usefulness.

What better investment can you make than to send the Christian Socialist for three months to FORTY people in your community at the small outlay of SIX DOLLARS? Surely there is at least one zealous comrade in each local who can secure the co-operation of a sufficient number of comrades to carry out this plan. We ought to find a thousand such comrades who can and who will carry out this plan this coming week.

Moreover, there are at least five thousand subscribers to the Christian Socialist who can send us one dollar each for one new subscriber to this paper this week. WE NEED THIS RIGHT NOW AND THE PEOPLE NEED THIS PAPER. Will you do your share? Don't wait on any one else nor for a more convenient season. DO IT NOW!

2. Then, too, in a constituency of 20,000 de-

voted people, it ought to be very easy to find five hundred men who could give \$10.00 each for one share of stock. We would like to have you as partners and help share the joy as well as the burden of this great work. How many comrades will take one, five, ten shares of stock this week?

3. Or, if you prefer, send your contribution, as some are doing, to be used in whatever manner our judgment determines, either in publishing Christian Socialist books and pamphlets, or in extending the circulation of the Christian Socialist. A contribution of only \$1.00 per month for the year from two hundred comrades will enable us to start the 16 page weekly at once. We promise you, comrades, that we will a far better investment for you than gold mining ventures or any other get-rich-quick schemes.

Comrades, how many of you are ready to invest in the King's business? The King's business requires haste.

Do not think we are planning too largely Socialism IS the largest business proposition, the greatest insurance proposition, the most momentous Christian missionary movement in the world today.

Will you help? How much? How soon?

We are ready to give you great things!

We are expecting great things of you!

HARVEY P. MOYER,

President Co-Operative Printing Co.

For Young Crusaders

Conducted by M. Kathryn Spiera, 301
W. Main St., Richmond, Va.

THE BEST CROP

Who am I? A little laddie,
Just so many years of age.
Can't do much in writing maybe,
Can't quite read a printed page.
Can't walk more'n a little distance,
But can whistle to a charm,
I'm just a wee existence
But the best crop on the farm.

I can keep my dad from tiring
When the day is hot and long,
I can keep my mama happy
On her lips a nursery song.
I can even bless the neighbors
When I laugh and wave my arm,
Cheering them about their labors,
Just the best crop on the farm.

Who am I? A little laddie,
Bound to be a man some day,
President or priest or doctor
Or a farmer making hay.
Something good and grand and noble
Leading men from paths of harm,
I'll be someone's helper, some time,
And the best crop on the farm.
—Lalia Mitchell.

* * *

HAPPINESS

What do you lack to make you perfectly happy, boy Crusaders, girl Crusaders—all?

HUSH!! Such a confusion of voices comes over my "wireless" that I'm almost stunned! I know so well the kind of things that you would say in answer to that question.

Tom wants a gun that will shoot thirty-two times without re-loading; Nellie wants a pony; Dot wants a "g'wate, bid dollie"; Tad wants real pants, "with pockets in 'em," and they all want socialism to come right quick so that they and every one may have these and similar things which they are quite, quite sure would make them HAPPY!

Now, I can think of an answer to my question which would include all those things, and fit everybody, little and big. Here it is—"short and sweet." I WANT MY OWN WAY.

Yes—I said it would fit everybody, without exception.

Comes a sweet little voice from somewhere, and says: "W'y Aunt Kathryn, do you want your own way, too?"

Sure, I do! And I'm not one single bit ashamed of it, either. Did you think it was wrong? Well, that "depends," you see.

I have read pages and pages written on the supposition that we must give up wanting our own way, and want something quite repugnant

or distasteful to all our natural tastes and feelings, because such was supposed to be "the will of God." In other words, many think God wants to "break our will," as some parents try to do with their children. But parents who are prayerfully studying child-training have discovered that this is the one sure way to ruin a fine nature in boy or girl. Perhaps some day all will give our Heavenly Father credit for being even a little wiser than the wisest earthly parents.

I confess that I used to think there was justification for believing that we mustn't want anything that was naturally desirable or pleasant. That was before I had learned much about how to tell the real truth from seeming or apparent truth. Now, it seems so plain that God wants us to have our own way—wants it so much that He allows us to perish rather than "break our will." Of course, He reasons with us every possible way, to persuade us freely to choose the right, to think of love as we ought; but He won't force us—not one particle. What He does do is to try to break our self-conceit and train our wills, which is a very different thing from breaking our wills. It was self-conceit that made the first peoples listen to the evidence of their senses (the serpent), and think they knew better than God what was good for them to eat, or live by—what was apparently true, or what was really so. This foolish self-conceit drove them from the Garden of the Lord, and it has been driving us out of the Garden of the Lord ever since. I see it in myself and I see it in my children, when they think they know better than I what they can afford to do in their pursuit of happiness. Of course, if we conceitedly insist that we know a better way to happiness than the one God shows us, why, we have to suffer many things which His longing love would gladly save us from, but it is better that we should suffer them than that we should lose our free will.

Now, if papa and mamma know this, they will copy the ways of their Father in Heaven, and while of course they must seem sometimes to act contrary to that rule while you are very little, or if you are very wilful and foolish they will all the time be trying to lead you to see what is right for yourself, and compel yourself to do it. You are the only one in this world or the next that can compel yourself to do anything, not only without injury, but with great benefit. You never will know what real happiness is until you learn to compel yourself to do right, and when you have thoroughly learned that, nothing evil can long make you really unhappy.

You know that every good father and mother wants, above everything, that their children should be happy, and our Heavenly Father wants us all to be happy, more, a thousand, thousand times more than the best earthly parent.

A friend wrote me awhile ago that she was only sure of one thing, and that was that we were not placed in this world to be happy. Oh, but we were! Of course, if we insist on placing our happiness in things which cannot give happiness, we ought not to blame our Heavenly Father for the results—ought we? When we fail to find happiness, we may be very sure that it is because we have neglected to go to God for instruction and guidance in the way to it, but have consulted our own self-conceit instead. There is surely a way, specially designed for each and every one of us, and we who believe so thoroughly in co-operation ought not to find it difficult to see that even our Heavenly Father needs our co-operation with Himself that He may make us happy.

—Aunt Kathryn.

ANOTHER WAY

My wife feeds boarders. She keeps a copy of the Christian Socialist under each plate, seemingly to keep the men from soiling the table cloth, but her real object is to advertise Socialism.

E. F. Stanton.

"BUNCOME & SCRAPPS"

"Cotton's Weekly, the live wire of Canadian Socialism, is running a splendid serial story that bids fair to be the best propaganda story yet published. The title is "Buncome & Scrapps," and the author is R. W. Northey, a well known Socialist of British Columbia and an old time newspaper man. Cotton's Weekly is published at Cowansville, Quebec; 50 cents per year; \$1.00 in the U. S.

The International Sunday School Lessons for 1911

By Rev. Wm. A. Prosser, Pastor Hazelwood M. E. Church, Pittsburg, Pa.

LESSON FOR JUNE 4

Israel's Penitence and God's Pardon—Hosea 14

Golden Text: Neh. 9:17: Thou art a God ready to pardon, gracious and merciful; slow to anger.

The Message of Hosea

Hosea was a prophet of the Northern Kingdom. He spoke his message "in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and Jeroboam II, son of Joash, king of Israel." He was, therefore, contemporaneous with the prophets Isaiah, Micah and probably Amos.

He delivered his message to the nation of Israel, particularly to the heads of state and church. They were a gang of liars, cut-throats, grafters, thieves, oppressors and murderers. Through their arbitrary and tyrannical methods they had produced moral and social conditions that threatened the very life of the nation.

Sin a Fact

One of the tremendous consequential facts of human life is sin! Sin is a transgression of law. Sin, therefore, presupposes a moral order and a free moral agent. That there is such an "Order" is the assertion of the Bible, science and philosophy, of both practical and theoretical life. And that man is a free moral agent, within certain limits, is also a conceded fact.

That the universe is an organism which lives, moves and has its being in and through law has long been accepted as a fact. The orderliness and stability of the universe is the basis of the exact sciences and of human confidence in them.

Man is an organism and is governed by law. The very fact of the existence and reliability of such arts and sciences as biology, physiology, psychology, philosophy, theology, ethics, logic, grammar, rhetoric, indicate beyond doubt that man comes and goes; lives, grows and dies, by LAW. Man is so constituted that he can learn the natural laws that govern his being and live in accordance with them; or he may knowingly or ignorantly, maliciously, or without purpose, ignore them. In the former case he lives a normal, righteous life; in the latter an abnormal and sinful life.

Society is an organism and is governed by LAW. Here again the sciences of economics, politics and jurisprudence and the consequences which follow a given line of social activity indicate that society is a responsible organism which lives or dies, rises or falls, prospers or decays by laws. If it adopts the natural laws governing its well-being it grows, prospers, is happy and becomes mighty. But if it ignores them and adopts contrary ones the process of decay begins with their adoption, it soon becomes lop-sided, discontent becomes rampant and disintegration is sure. In the one case the nation is righteous; in the other it is sinful.

The natural laws governing the well-being of the social organism are summed up in the all-inclusive term, Democracy. There is included in this term every social principle necessary to the highest development and joy of human society. Here you have the collective ownership and control of the earth and every social institution through which the collective life is expressed, equal opportunity in every sphere of activity and of thought, the right of employment and an equitable share in all created wealth and an equal voice in the control of all things that govern society. These have been epitomized in the phrases, Life, Liberty and pursuit of happiness; Freedom, Equality; Fraternity, government of the people by the people and for the people. However, it may be expressed it is an undeniable fact that the laws of a healthy, happy and prosperous social organism are community of interests and co-operation. Any form of government that enforces

the practice of these principles on the body politic; that secures equal opportunity and justice for every member of the social organism, is holy. And every nation that practices these laws must, if left to itself, grow and become mighty.

Israel's sin consisted in wilfully forsaking this social order. It was forsaking God. This was Hosea's indictment. They had rejected Theocracy for Monarchy, community of interests for special interest, co-operation for competition, collective ownership and control for personal ownership and control, justice and mercy for intrigue and cruelty, with the result they had developed a nation of thugs and liars. Hear his charge: "They have set up kings but not by me; they have made princes and I knew it not. Where now is thy king, that he may save thee in all thy cities? And thy judges, of whom thou saidst, Give me a king and princes?" Hosea 8:4, 10:3, 13:10. Hosea is as clear as Samuel in his assertion that human kings—monarchy—is not of God.

Again: "Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land, because there is no truth, nor goodness, nor knowledge of God in the land. There is naught but swearing and breaking of faith, and killing and stealing and committing adultery; they break out and blood touches blood. When I would heal Israel then is the iniquity of Ephraim uncovered and the wickedness of Samaria; for they commit falsehood and the thief entereth in and the troop of robbers ravageth without. They make the king glad with their wickedness and the princes with lies. They are all adulterers. He is a trafficker, the balances of deceit are in his hands: he loveth to oppress. And Ephraim said: Surely I am become rich, I have found me wealth: in all my labors they shall find in me no iniquity that were sin." Hosea 4:1-5; 7:1-7; 12:7-14.

All this reads like a page of modern history. How long, yes, how long, will we close our eyes to glaring facts? Can we not see from these messages, as well as from the history of our own day, that the basic social sin is the forsaking of God's laws for society, the rejection of Democracy for Plutocracy; that the incentive for this gigantic and diabolical rebellion against the rule of Heaven upon Earth lies deep in the personal profit and rule of the cunning, unscrupulous, cruel, human brutes among us; that all the minor social sins flow from this one fountain-head and that all the inhuman social conditions from which we suffer are also the direct and inevitable consequences of this same thing? It is the universal and unanimous verdict of sacred and profane writ.

Penalty of Sin

Violation of law, of any natural law, is sin. Every sin carries with it its own penalty. The harvest is in the seed. The full fruitage of sin is death. The consequences of sin befall the sinner whether he is a sinner by choice or force, ignorantly or knowingly, innocently or maliciously. Purpose may alter the moral content of the act but cannot change the results nor stay them from falling. If a man, by accident or purpose, chops off a finger or falls under a moving train the consequence is the same. If from one motive or another, the law of true domestic union and felicity is violated there is misery and probably separation. If, from one cause or another society adopts a system of production and distribution of wealth out of harmony with the principles of Democracy there are and must be evil results. The conditions that Elijah, Isaiah, Micah, Amos, Hosea and Christ found in their nation are the direct consequences (penalties) of the unjust social system the heads of the nation had adopted and forced upon the people. The in-

human conditions of which we complain today are the direct results of the iniquitous system of production and distribution of wealth the heads of our nation adopted and forced and keep forced upon the people. These results are penalties which we suffer and must suffer as long as we ignorantly or knowingly keep in operation a sinful and sin-breeding social system.

Repentance and Salvation

There is a way of escape from the curse of sin; there is a plan of national redemption, but only one. The nation that sins can be saved from destruction, if it will see the error of its ways, repent of its sins and turn unto God. This is the only way of redemption for men and nations under heaven.

Stripped of all twaddle and interpreted in the light of its contexts Hosea's magnificent soul-stirring passage means: O Israel, my beloved nation, you have grievously sinned in that you have forsaken the democratic principles Jehovah gave us to govern our national life, for a monarchical system; in deceiving the people into believing that the adoption of such course was both wise and necessary for the common good; in building up special classes and converting the nation into a tool to conserve the interests of the special classes; in that you have cheated the people, by fraud and force, out of their possessions and earnings, refusing when they complain, to hear their cry and give them justice; in oppressing, enslaving and robbing the common people; in corrupting the social, moral and religious activities and institutions of the nation, and in prostituting every public servant, including judge and priest, to swear that in all thy doings there is "no iniquity that were sin." But there is sin and thy sin is eating out the vitals of the nation and preparing it for destruction. Repent of it now and come back to Jehovah and say to him: "Take away all iniquity and accept that which is good," and God will forgive. Adopt God's ways for they are right and thou shalt revive thy energies, blossom like the lily and grow mighty like the cedars of Lebanon. Thou canst save thyself, if thou wilt, but only by casting away thy corrupting and damaging class system of government and returning unto God's democratic order. Return and live or go on and die.

This message applies equally to our day. Plutocracy cannot stand. It is against God and the common people, contrary to the laws of social well-being and it must go down. The nation that holds to it and maintains it must go down with it. Size, power and wealth cannot save it. There is only one way of salvation open today, as yesterday, and that is return to God's way of running society. Socialism alone can avert national disaster. "It is God's way out of the wilderness into the Promised Land." It is the only economic and political system that can make possible the practice of the ethics of Christ. Return to God's way and live or go on as you are going and die. That is the message of Hosea to plutocratic America.

God's Effort to Save

There is no more wonderful and blessed truth than God's readiness to forgive the penitent prodigal. God has no pleasure in the death of the wicked. He creates neither man nor society to damn them. He would save them. He would gather the nations together, as a hen gathereth her brood under her wing, if they would. Yes, if they would; for salvation can come only by man's consent. God can save only as we repent of the sin that damns and turn and obey the laws that govern our well-being. And to accomplish this end, to secure our redemption from death there are, at least, two forces constantly and zealously at work day and night.

The voice of agitation cries aloud to the slumbering soul of the world: Repent, O Israel, and return unto the ways of God: Repent ye, for the Kingdom of Heaven is at hand.

The other is the "Law of Adversity." It is impossible that good shall come from evil. Grapes cannot grow on thistles nor figs on thorns. A good tree cannot bring forth bad fruit nor a corrupt tree good fruit. That which sins cannot live and the soul that is unrighteous cannot die. A social system of truth and clew cannot produce anything but